

UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

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No. 10.

VICTOR HUGO'S GRAVE.

Near Victor Hugo's honor'd tomb,
Three figures seem to stand;
Sweet flowers, with never-dying bloom,
Fall from each quiv'ring hand.
On him are bent their earnest eyes,
For him their bosoms heave with sighs:—
Who form this mournful band?

There History with her scroll is seen,
With pensive look and sage;
Whilst many a tear-drop with its sheen
Spangles the glorious page.
That page o'er which her child has thrown
A light, a halo all his own,
To shine through many an age.

There Poesy's graceful figure droops,
Her sweet-toned lyre unstrung;
There Eloquence in silence stoops,
For sorrow chains his tongue.
Long shall they deeply grieve for him,
Long shall their tearful eyes be dim,
And mournful notes be sung.

SAMUEL BAXTER FOSTER.

The Third Unitarian and All Souls Churches of this city celebrated Commemoration Day in their churches last Sunday, the latter using the national service in Unity Festivals with helpful results. The singing of the entire service was by the congregation.

To speak of "Freedom, Fellowship and Character" with the diminutive adjective of "simply" reminds us again of Emerson's indignation over the phrase of "mere morality," as if one said, "Poor God! and nobody to help him." When these great things are made secondary and trifling, we thank God for the privilege of living and working for such trifles. If these things are not doctrine—things to teach—we know not where the foundations of life rest, or what is acceptable worship to the infinite God.

A correspondent has been hoping that we would speak of the "Modern Juggernaut—the Public Schools—to whose doors may be so distinctly traced the origin of so many intellectual but conscienceless machines. Conscience is a commodity that does not spring spontaneously, and it does not readily find the light through so much rubbish known as 'intellectual studies merely to discipline the mind.'" We share our correspondent's anxiety. Not only our schools but our churches, with dangerous indifference to the moral welfare of the community, continue to

make moral training and the problems of duty secondary to intellectual formulas, and to questions about the importance and truth of which men of equally noble intention and spiritual vision stand and dispute.

We are interested in the announcement of a new book soon to be issued from the press of Craig & Barlow, 170 Madison street, Chicago, by the venerable Father Chiniquy, entitled "Fifty Years in the Church of Rome." It is commended to "all lovers of liberty," and is to contain a "Startling Chapter on the Assassination of Abraham Lincoln."

N. S. Hogeland, of the Meadville School, has been invited to visit Greeley, Col., immediately after his graduation, which takes place on the 18th instant, with a view to settlement. We are glad for Colorado, but sorry for Western Pennsylvania, lest it may lose its incipient bishop. Pennsylvania is, to say the least, as good missionary ground for Unitarian thought as is Colorado, and, leaving out Philadelphia, has less to show in the way of churches than Colorado. Who will create for us a new society in Pennsylvania?

The Unitarian Sunday-school Society that has its headquarters at Boston, has recently done the very sensible thing of incorporating itself, thus making good its right to receive bequests and hold property. It deserves, and we believe it will receive the endowment of \$50,000, which is but a beginning of what it may yet be called upon to administer. Many interests, guarded by as many organizations, and backed by as many treasuries, are the essential conditions as well as the unquestioned evidence of vigorous life in a religious movement.

Anniversary week in Boston this year gave us clear and delightful weather, one day, perhaps, a shade too warm, and two days a little cool, but there was no need of the umbrella. The meetings were well attended, a little better, we thought, than has been usual of late years. The voting for the officers of the association seemed, to at least one delegate, to take place a little too early, as it was in progress when he arrived. As this is the most important business, in reality, that comes before the annual meeting, it would seem better that it should be deferred to near the conclusion of the business session so that there could be deliberation and counsel in the matter. The speaking was much as usual, fairly good and fairly interesting, not glowing with any real enthusiasm anywhere, never lacking in dignity, and not quite falling into common place. Mr. J. F. Moors, missionary for New England, reported, with evident

satisfaction, that six new Unitarian churches have been recently established in New England. He had found Calvinism alive and active all over New England, and he also had met with a good deal of godless radicalism; to liberate the one and Christianize the other is our mission. No branch of the Christian church, he thought, had a word so well adapted to meet the demands of the hour, to still the general unrest, as ours; but we need more money, more men, and more system and business methods, in our work. U.

Dr. B. A. Gould, the astronomer, who has spent the last fifteen years in South America, told the following story at the Unitarian Festival in Boston last week:

"It so happened that I once detected a native employé of the observatory in a flagrant iniquity, and, of course, discharged him immediately! But he remonstrated: 'Sir,' said he, 'I acknowledge and confess that I am a vile sinner, that my life is immoral, and my misdeeds are continual. But, thank heaven, I have religion. I repent of my sins, confess them conscientiously, and am absolved; so that I know all will be pardoned to me. Will you insist upon punishing what God himself forgives?'"

It was pleasant to see at the Unitarian Festival Dr. Leonard Bacon, of Philadelphia, whose orthodoxy has never been doubted, and his bright little speech was not only pleasant but comforting. There was no denomination, he said, whose real importance was so little shown in reports and statistics as the Unitarian. They had done a great and unselfish work in this country; our greatest literature was their's, and they seemed recently to have quite taken charge of our magazine literature. "Your own Dr. Holmes," he said, "would no more willingly concede the good influence of homœopathy upon the regular practice of medicine, than orthodox ministers, the good influence of Unitarians in this country upon, and through, the orthodox churches." U.

We are glad to hear of an awakening interest in missionary work at the Meadville Theological School. N. S. Hogeland, of the graduating class for this year, assisted by some of his fellow students, has been prospecting in the outlying towns,—Cambridge, Edinboro', Corry, and other places. At the former place the young missionary had to borrow a mattock in order to "grub" a passage through the overgrown shrubbery to the neglected Universalist church of the place. After thus opening a way to the temple on Saturday night, so that people might go up without let or hindrance, a goodly number came on Sunday, and thirty names were given of those anxious to attend a Sunday-school. Edinboro' is the seat of the Western State Normal School of Pennsylvania. It numbers four to five hundred students, and when Mr. Mason, a former student of the Normal School, now a member of the Meadville Theological School, preached, he was greeted with a full house, the entire faculty in attendance, and it is hoped that arrangements will be made for Mr. Mason to speak

there regularly through the summer. This is a most hopeful sign for Meadville. A school for prophets is impossible without the missionary spirit. A little more courage to grapple with whatsoever is dangerous in the free-thought tendencies as practically found among earnest and honest men and women, and a little more contact with the Western men and spirit amid which the majority of its students would prefer to work, will do much toward enlarging the influence and increasing the efficiency of the school that has already done so much and so well.

The pastor of All Souls Church preached last Sunday afternoon at the new Rosalie Music Hall near South Park station to an audience of forty-five. This is a rapidly-growing suburban district some three miles south of the present place of worship of All Souls Church. In this new territory the young parish expects to find some valuable recruits, and some day, if not anticipated in some other locality, the "Fifth Unitarian Church" will be planted in this neighborhood. The new hall, built under the direction of S. S. Beeman, the accomplished architect of Pullman, is as unique as it is successful, and suggests a possibility which missionary churches might do well to study.

Many of our Western readers will be glad to know of the prosperity that has followed our good friend Joseph Wassal, formerly of Nora, in this State, now settled at Frankestown, N. H. He writes: "Eight years ago this was the most orthodox town in New Hampshire. Then Mr. Campbell, a young man fresh from Harvard, came and settled here. Some of the elect soon scented heresy,—that worst of crimes,—and an issue followed which resulted in giving the church property to the liberal party. This year Mr. Campbell, who is now a prosperous business man in Boston, donated \$2,500, to which \$500 more was added at home, for the repairing and beautifying of the church. * * Your "Church-Door Pulpit," Post-office Mission, and other Western inventions, are good: we will need some as soon as we get running. Be not weary in well-doing, but go right on. Remember me kindly to Western friends."

At the Tuesday evening session of the A. U. A. meetings in Boston last week the most prominent and longest speech was made by the Governor of Massachusetts, who laid aside his robes of office and spoke as a zealous Unitarian layman. His speech was eminently practical, and some of his hits were very telling. "What is a church for," he asked; "is it a place for the minister to earn his salary in?" Then, after defining the church as an association of men and women who believe in themselves living a Christ-like life, and in laboring in every way to ennoble and purify life, he spoke of the difficulty now-a-days of keeping churches well-filled. Some people thought, he said, that the fault was with the preaching. He heard much now-a-days about pews leading the pulpit. Possibly there might be such cases; but if there were, he was sure that they were

not empty pews. If the preacher was at fault, the people had it in their power to remedy it by filling up the church, for nothing so prompts eloquence as to have people to preach to. "How can a minister," he asked, "fire up a whole congregation, the present and the absent?" He urged the taking of the children to church, and spoke of the excuses that parents make for not doing so—that the children were delicate, and got so tired at church, etc., but he had not noticed any greater debility among children who did go to church than among those who were kept at home, and thought that children who could stand bicycles and skating-rinks could probably endure church and Sunday-school. An equally practical hint was given in conclusion to the ministers, in a confidential whisper, like a stage aside: "Fire a little lower; few of us live in the upper story—most of us live in here," he said, touching the heart. U.

Sometimes a single word sums up admirably a man's work, and sometimes also we are fortunate enough to find a contrasting word that not unfrequently sums up the contrasting labor of another. This happens in Mr. Adler's paper on the Ethical Movement in the late number of the *Unitarian Review*. Speaking of Mr. Matthew Arnold's "remnant of the righteous" he calls his own little company, by contrast, the "nucleus of the righteous." Seldom do words so aptly describe the temper of their speakers. Mr. Arnold is one of the most beneficent spirits of our time, and vigorously has he put his hand to the plow to break up the old ground of superstition for the new worship, but he has done so, often looking back. His very word "remnant," a note so often sounded, has a distinctly, retrospective and reminiscent quality. The more prospective and aggressive Mr. Adler, wishing to employ the same conception, likes not the odor of Mr. Arnold's word, and changes it to nucleus, a point of beginning rather than a point of departure. Yet it is an entire shifting of the center of gravity of thought. J. T.

Brother Douthit, with characteristic energy and his splendid enthusiasm, has brought out an eight-page Western Conference supplement to *Our Best Words* for May. It is bristling with his wonted personalities, pugilistic and otherwise. The supplement is interesting as indicative of how the Conference seemed, studied from the latitude of Shelbyville. With some wild wheeling metaphors our brother transforms the Western Unitarian Conference from a unicycle into a bicycle, and concludes that he will now "get aboard and try it again." Welcome! We don't know how to fix the seats on a bicycle, but we are sure there is always room for the "one man more" in the fellowship of the Western Conference. If he come with the real desire to help or to get help, let him come from what direction he pleases. But we venture to remind our readers, be they east, west or south, that nothing very revolutionary has happened or is likely to happen to the Western Conference. It is not likely that it, or the societies that have brought their basis of organization more into line with living issues and modern thought within the

last few years, or the new churches organized within the same years, or the State Conferences, will retract their ethical and practical basis. Nor is it likely that they can be persuaded that their position is either irreligious or atheistic. They are not likely to turn their backs on the growing spirit that has been their inspiration. The spirit inspired by the great ethical and religious banner-words which UNITY carries at its head, has within the last ten years given to Western Unitarianism a headquarters, a treasury, an equipment of hymn books, service books, Sunday-school helps, Post-office Mission, a *Church-Door Pulpit*, tracts, a weekly organ, and tools of many kinds. This spirit has confessedly done much toward stimulating associate organizations everywhere to broader and more effective methods. We respect the earnest concern of the brethren who deem these tendencies dangerous, and who characterize the workers in this movement as those who are missing "the deep things in religion," standing for "a mere religious, non-religious, and anti-religious conglomeration," etc., and we are willing to confess ourselves without debate as being a part of this offending. Side by side we will stand by our critics, work with them, and await the decision of time, as to whether our work is to tell disastrously or beneficently upon the lives of men and women. If we can make human hearts more loving to each other, human heads more tolerant of each other, and society a little more susceptible to the spirit of the Golden Rule and the inspiration of the Beatitudes, and human wills more loyal to the voice of God within the individual soul, we shall be content to stand by the "conglomeration," and we shall continue to expect that the word "UNITARIAN" will be used to represent that power that unites the diversity of dogma in the unity of spirit.

THE PREAMBLE ONCE MORE.

The following extract from advance sheets of the forthcoming Memoir of the late Rev. Chas. T. Brooks, of Newport, R. I., bears witness to the attitude of one of the spiritual fathers of the Liberal Church, and the friend of Dr. Channing, on a topic of present interest to the readers of UNITY.

Although Mr. Brooks was naturally disinclined to practical affairs, and by his gentle peace-loving disposition, especially unfitted for engaging in any aggressive movement, yet we find him deeply interested in the various attempts at organization and missionary activity, which in later years have characterized the denomination to which he belonged. In the year 1865 the Unitarians formed a National Conference of churches, adopting as their basis of union a series of articles whose preamble called upon "all disciples of the Lord Jesus Christ" to unite in the "service of God and the building up of the kingdom of his Son." This phraseology, while it undoubtedly expressed the theological attitude of the large majority of the Conference, was strenuously resisted by a numerically small but intellectually and morally important minority of the body. Under the leadership of Francis E. Abbott, Octavius B. Frothingham, Wm. J. Potter, and others, an earnest effort

was made so to amend the preamble as to do away with its acknowledgment of the supreme and exceptional authority of Jesus Christ. This attempt was as earnestly resisted by Drs. H. W. Bellows, A. P. Putnam, the Rev. Geo. H. Hepworth, and the great preponderance of delegates. In the excited discussions to which this issue led at this and subsequent conferences, Mr. Brooks, with many others, assumed a broad and reconciling position. His own loyalty to the personal character and historic claims of Jesus Christ was complete and unquestioned, but it was accompanied by a breath of sympathy, an insistence on the spirit rather than the letter of religion, which were worthy of his transcendental faith, the commission he had received from Dr. Channing, and the teachings of the great Germans whose writings had been his favorite and enthusiastic study. In 1870 the Unitarian Conference held a stormy session in the city of New York. The radical demand for a modification of the existing articles was met by a counter-demand on the part of the more orthodox delegates for a definite and fixed creed, or statement of Unitarian principles. These two movements neutralized each other, and neither was successful, the Conference practically reaffirming its original position. This led to the withdrawal of the more extreme members from the organization. Mr. Brooks deeply deplored this, and on his return preached a sermon to his people, in which he gave them his impression of the meetings, and which breathes the most catholic and progressive spirit. After speaking warmly of Dr. Eliot's sermon, he says that he yet felt that it did not reach the main issue. Speaking of certain brethren who could not call themselves Christian, yet desired to work with the Conference in its general aims and methods, he says:

"I confess that I felt a deal of sympathy for these brethren, —call their consciences weak, morbid, or foolishly fastidious, if you will. It seems to me that if a single soul stood waiting and willing and longing to work with us, and to believe with us, but felt itself by our definitions excluded, or not heartily welcomed, here was precisely a case for the application of Paul's noble words:—Him that is weak in the faith, receive ye, but not to doubtful disputations. It seemed to me that one conscience is of more account than all imposing shows of unanimity in the statement of a creed."

This appeared to him the true interior spirit of Unitarianism and of Christianity. Such was also, we know, the opinion held by that master mind Dr. Orville Dewey, as from his country retreat he watched the struggles and transformation his religious fellowship was undergoing. The intense party spirit of that day has largely died out. The issue, though still disturbing the Unitarian body, has ceased to be an all absorbing topic in its discussions, and will doubtless before long be finally disposed of in the spirit of freedom, justice and peace. But honor is due to those fathers of the Liberal Church who, like Orville Dewey and Charles T. Brooks,—the logician and the poet,—from the very beginning pierced to the heart of the controversy, and pointed out those principles of intellectual liberty, respect for the individual conscience, and an inclusive sympathy which alone can lead to its righteous and permanent solution.

C. W. W.

GENEROSITY AS AN ELEMENT OF AFFECTION.

This saying has been ascribed to La Rochefoucauld: "Let a woman beware of the man who says he has never loved a human being but her." A wise and profound maxim. We shall understand it by studying the nature of generosity. Generosity is disinterested preference of another to one's self. Preference means putting forward or before. A generous disposition is one in which this preference (that is, the putting forward of another's interest or happiness) is conspicuous. Generosity is limited on one side by justice; for beyond justice it becomes imprudence or extravagance, or even fraud. Generosity is limited on the other side by disinterestedness; for plainly in so far as the preference is not purely disinterested, only in appearance it is a preference of another, but really is the putting forward of ourselves. Hence, follow these propositions:

1. If a man show generous preference, it is less generous when the persons preferred are those standing near or dear to him, because then the preference is less disinterested.

2. Conversely, he is more generous as those preferred are remote in some way, unconnected with him, incapable of returning anything, or even of knowing his benefactions, because then the preference is most disinterested.

3. Therefore, he whose heart moves easily or tenderly only to those near to him will have the less generosity in his affection; that is, the less disinterestedness. In other words, his love will be in some degree only an appearance of pure preference, but in truth abated by preference of himself.

4. Conversely, he who loves many persons well and has a heart for the distant, for the strange, for those unconnected with himself, will the most purely and generously love those who are near; that is, those he loves the most.

5. He who cares for no persons but his own, will be able indeed to defend them successfully against the world, because he does not love the world, and therefore simply will seek his own including himself; but he will not be able to defend them so well against himself, because his love lacks pure preference and his affections settle close about his own desires.

6. Conversely, he who loves the world well, who finds his heart moved tenderly toward all mankind, who feels the woes of the sorrowful and the pains of the suffering not of his own household, and is sensible of the large brotherhood in which all are included, will not defraud the world to benefit his own; but he will take care of his own well because of the pure preference or generosity glowing in his love, which will embrace all, including those near to him, in one unselfish and high plan of life and of thought. He will be able also to defend his own against himself; that is, to guard them against tyranny, injustice or injury from his own infirmities, because of the disinterested and real preference which his emotion of love is.

Therefore, I say, the maxim of La Rochefoucauld, if he were the wise man who uttered it, is profoundly

true. The man who recommends himself to a woman by saying that he never loved another human being, will be likely to nurse her well enough in sickness because she is his own; but he will neglect or bully her in health because she is not himself. Conversely, any one may trust a love which is a concentration in individual devotion of a tenderness that embraces the limits of the world. This is as true of woman as of man. "There be land rats and water rats;" women bullies and men bullies, men cowards and women cowards, women braves and men braves. I know not that either sex surpasses in generosity of affection or in devout sense of responsibility. The simple point is that the loving will love. Those who are wide in sympathy to love many, and the world indeed, will love their few the better; that is, more really, simply and purely. Or state it thus: to love is a great exercise of the soul, and it will be done the better in proportion as the soul is great and wide, and best when it is world wide.

J. V. B.

Contributed Articles.

MEMORIA IN ÆTERNA.

Let the deep-toned bells by the pulsing air
Shout wide acclaim. Lo! here and everywhere
From the moulding past, perennial grow,—
Greater than poets even dream to know,
Loftier than human eyes awake to see,—
Deeds laden with unknown expectancy
Of fruit! Oh Future, stay thy impatient feet!
Knowest not those arching shades in reverence wait
To breath an endless blessing on thy head?
Walk humbly in the forest of the dead.

J. N. SPRIGG.

OUR MISSIONARY WORK.

A recent article in *UNITY*, entitled "The State Conference Again," together with several articles in late numbers of the *Register* from Brother Reynolds and others, leads me to pen a few thoughts for your readers from a Massachusetts standpoint, on that general subject, which I hold to be of vital importance, and needs to be more thoroughly agitated. I will say what I have to offer in relation to it under two general heads;—first, the necessity of missionary work here in Massachusetts; second, some of the methods of carrying it forward. Some might think the first proposition hardly susceptible of argument; but when we consider the fact mentioned by you, that there are 211 towns in this state where there are no Unitarian societies, that very fact should admonish us of the necessity of a forward movement. If there is any virtue in the Unitarian church, every place should share in and enjoy it. A comparison of those towns where we have no liberal Christian societies, with those where they are now established, shows a better state of society, a higher moral standard, and a finer spiritual atmosphere, in the latter than in the former. In Chicopee, a town of 8,000 or 9,000 inhabit-

ants, there is a good Unitarian society, of which our model Governor Robinson is an active and influential member, and which comprises in its fold most of the legal and other talent of the place. Its influence, notwithstanding a large foreign element, is preponderating, and it gives tone and character in a great measure to the town.

Aside from any purely proselyting considerations, which enter largely into nearly all orthodox church extension measures, we have a duty to perform to the communities where we dwell in connection with our religion. As an uplifting and ennobling influence it has strong claims on every true believer, and should enlist his most earnest efforts to establish it in every place where its ministrations are unknown. Nearly all those communities in New England which have a Liberal gospel regularly promulgated have more public spirit, and a more practical Christian influence at work, than where that agency does not exist. We speak from practical knowledge and a wide acquaintance with the towns and cities of New England, when we say that there are more reformatory and humanitarian tendencies in those places where Unitarianism is an established fact, and where it exerts an influence, than where it is comparatively unknown.

Second, as to the methods of this work. This point is one of divergence with our Unitarian friends. But while we believe strongly in the efficacy of tracts and other publications scattered abroad; while we admit the efficiency of the Postoffice Mission, especially in the South and West, for us here in Massachusetts there is no agency equal to the living voice, and the active, persistent labors of the missionary preacher.

There is one influence or method, however, that should not be overlooked, and that is co-operation among the believers in adjoining places, implying sympathy and active interest in the cause. We reside ten miles from three well-established Unitarian societies in a town of 8,500 inhabitants, and have resided here for twenty-five years, and yet we have never known an effort put forth or desire expressed by any of these our neighbors to plant a Unitarian church here. It is true we have had a Universalist organization in the town during the whole period, but it has long been an effete institution, and for a series of years has been practically dead. Other denominations push out and are aggressive, laying siege to, and even "bombarding," as the Salvationists say, the outlying towns where their sect has no footing. Springfield, where we have both Unitarian and Universalist churches of wealth and influence, never has concerned itself to this day with our spiritual affairs, and has left us severely alone. Now this is a chronic habit of most liberal churches which should be broken up. We should take an interest in the spiritual welfare of our neighbors, and should be aggressive even, where there is the slightest chance of doing any good. We have only two or three pronounced Unitarians in this town where I write, but there are a number of liberal thinkers, many of whom might be interested in our Unitarian faith if proper influences were brought to bear upon them. The writer has made an effort or two to introduce it in past years, but from lack of sympathy and co-opera-

tion it has been of little or no effect. Our people need to be interested in the work of disseminating the Unitarian religion, and to be imbued with a proselyting spirit, at least to a certain extent.

What we need above all, however, in this work of upbuilding and extension is a *missionary spirit* which will keep a missionary in the field with instructions to go from town to town, and from house to house, in propagating and establishing it. Our Universalist friends have a much more perfect state organization and sustain a missionary, or secretary, who visits destitute places *when solicited to do so*. But even that plan is faulty, because the people do not always know what they need in this regard until they are informed by the living preacher. There are many places in this state where societies could be established if they were visited statedly by a wide-awake, earnest and talented preacher. Our excellent Brother Moors, of Greenfield, devotes himself as missionary of the A. U. A. mainly to attending the conferences and aiding in building churches, etc., by public addresses. We take and peruse several daily and weekly papers published in this region, but we have never heard of his visiting any place on his own motion to promulgate the Unitarian faith. As you intimated in your article before referred to, he has too large a field of operations, and his instructions limit his methods of procedure.

It may be well enough to point out the necessity of more preachers and urge it on the people at our conferences, as he is doing, but we need something more than that in a missionary. We want and must have, to begin with, an earnest and well-educated man, filled with enthusiasm for the cause, to visit every unoccupied town in the state and feel the pulse of the people. In many of these, sympathizers would be found, and those who would co-operate effectually in the work of building up a Unitarian society.

D. H. PLUMB.

WESTFIELD, Mass.

THE DAY.

Routine of duties,
Commonplace cares,—
Angels disguised
Entertained unawares;—
Sweet human fellowships
Familiar, less near,
Drawing the soul from
Its self atmosphere;
The book's friendly company
Leading along
To fields of new knowledge,
The uplands of song;
Acquaintance with Nature,
Morning's red bars,
Waysides in beauty,
Night with its stars;
The nearer communion
In silence apart,
When thought blooms to prayer
Reviving the heart,

And the things unseen
Grow more and more real
As life deepens and broadens
Toward larger ideal:—

*How many the blessings
Each day has to give
The soul that is seeking
Truly to live!*

F. L. HOSMER.

TALMUDIC SAYINGS.

"The running to the sermon is reward enough." That is: even if one does not catch, or does not comprehend, the whole sermon, he still shall have the reward for going there, all the same. (B'rachoth 7.)

"Woe to me if I tell; woe also if I tell not," Rabbi Jochannan Ben Zakkaj, despairingly exclaimed (Bathra 89), with regard to false weights and measures, and all kinds of cheats and adulterations in mercantile life. He said he was familiar with all these tricks. But if he denounced them publicly, he might be teaching them to some who never knew them before. On the other hand if he did not tell what he knew and thought about those evils, then, woe to him for not giving warning to the honest, simple and trusting people, who were pitilessly defrauded all the while. How many a minister to-day finds himself in the same predicament as that good Rabbi! With the only difference, perhaps, that with us the alternative hinges not upon the fear of increasing the number of scoundrels, but of decreasing our salaries. With us it is rather a question of "bread and butter," public opinion and the good graces of our parishioners. But now listen to the Rabbi's final decision. After long deliberation and consideration of the matter, he decided to relieve his mind and tell the people frankly and plainly what he thought of their wrong-doings, and to let the consequences take care of themselves; comforting himself with Hosea xiv, 9: "The ways of the Lord are right (straight) and the just shall walk in them, but the transgressors shall fall therein." You see, this Rabbi belonged to the tribe of the Channings, Emersons, W. L. Garrisons, the Husses, Luthers and Wycliffs; the Pauls and Jesuses of the world.

"Either friendship (literally, fellowship), or—death." This is a popular saying quoted by Rabbo (Taanith 23) in connection with the Talmudic "Rip Van Winkle" (of whom more by and by) when he came home after an absence of 70 years, and the people would not believe that he was the man he claimed to be; for all his former friends and fellow-citizens were dead by that time. So he implored Heaven to let him die also, which prayer is said to have been instantly and miraculously granted.

"Love depending upon any other thing will vanish with that thing." (Abboth §5.) That is if you love your neighbor only because you expect a good turn from him, such love is of short duration. In fact, it is only a misnomer, and no love at all. (Cf. Matthew v, 46.)

RUDOLPH WEYLER.

CHICAGO, May, 1885.

L O V E.

Three berries on one stem
Ripened may be;
All sweet, but one of them
Sweetest of three.
Ah, so must love be, friend, with thee and me!

Are lilies, gold and white,
Petaled in threes?
And clover where alight
The prowling bees
Hath triple leaves? So love, as lover sees.

Of hly's cloud-leaf crown
One leaf shines best;
And one, where bee sinks down
On clover crest.
So love, that hath three kinds, hath one most blest.

A shaft poised at mid-part
In perfect rest
Love may be, by one heart
In double breast
Reciprocal. This kind is love most blest.

But think it rare as mountains
Or rational dreams,
When two hearts are the fountains
Of equal streams,
Each filling each, as lamps exchange their beams.

Two other kinds hath love:
Either to give
A measure far above
That we receive,
Or to receive a greater than we give.

Alas! on one self-spot
These two waves break,
And in one sea-worn lot
Double wreck make;
Worst wreck—the heart which less doth give than take.

J. V. B.

A "BOND OF UNION."

DEAR UNITY.—In your issue of May 16, Rev. J. T. Sunderland, *officially*, as Secretary of the W. U. C., proposes, as a distinct basis for all our churches, a "Bond of Union." This is the first time I recollect to have seen such a thing done by any one of our clergy in virtue of his official position. If we are to have a common bond of union, each one ought to contribute his best thought to it, so that when it is formed it may be the agreement of the whole. To help in arriving at some such consensus of opinion, I give the basis of Union of the Detroit Church, adopted Nov., 1884.

We, whose names are hereto subscribed, unite ourselves together as "The First Congregational Unitarian Society of Detroit, for the purpose of creating a church home for ourselves and our children, to which we can welcome all of like spirit, and from which we can send out an enlightening and uplifting

influence into the world. We believe in and would be guided by the universal principles of religion and morality as interpreted by the growing knowledge and conscience of mankind. Standing on this basis we invite to our fellowship all who sympathize with our ideas, who are helped by our worship, or who wish to work with us in promoting human welfare.

A similar basis was proposed for the Michigan Conference at its last annual meeting, but was laid on the table in deference to the wishes of a small minority, which desired to introduce limitations or definitions of religion and morality. I would not intimate that this is the absolutely best form for our churches, but present it as one church's statement of what it means to stand for. T. B. FORBUSH.

DETROIT, May 20, 1885.

DEAR EDITOR:—Please to publish and criticise this Bond of Union: "Our object is to do the best we can, by Sunday-school teaching, public worship and address, social gatherings and personal friendship, to make this a better and happier world."

Truly yours, WM. G. BABCOCK.
BOSTON, May 24, 1885.

FROM Walla Walla comes the word, "All hail the 'nimble weekly!' May it live forever! Not that the weekly is better than the semi-monthly, except that it comes oftener, and that each succeeding number is better than the last. Continue your strong, brave words in advocacy of right and liberty. To understand such enthusiasm please imagine yourself living in a community one-half of which is given over to dancing, dress, progressive euchre, and probably roller-skating also; and nearly the other half 'gone mad' over Baptist and Methodist revivals. Is there not some one within the lines of the Western Conference who would come to Walla Walla even for one month and see for himself what the place and people are like? There is a demand for a man of ability and experience, and it is believed that such a minister would be well supported; but the man must be seen, and it is no place for a fledgeling."

THE "Church-Door Pulpit" has an ally in a society at Basle, Switzerland, which circulates, gratuitously, religious pamphlets at a reduced price. In the city and the surrounding villages where the pastors and their wives have personally attended to the work of solicitation and distribution, the success has been marked, for pamphlets are thus selected according to the needs of each reader. The weekly sermons of Herr Stocker at Berlin are eagerly read by ten thousand people who never heard them delivered. Groups of young people joyfully take part in this humble and quiet mission. In Basle and its environs there are fifteen hundred such circles.

It is announced that Rev. Moncure D. Conway, who is just returning permanently to this country, after many years of preaching in London, will make his home in New York.

WASHINGTON has been selected as the location for the proposed great Roman Catholic university. The endowment for the university is already partly secured.

UNITY.

A WEEKLY JOURNAL OF

Freedom, Fellowship and Character in Religion.

PUBLISHED EVERY SATURDAY BY
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JENKIN LLOYD JONES, }
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JAMES VILA BLAKE, }
JABEZ T. SUNDERLAND, }

Associate Editors.

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CHAS. H. KERR, *Office Editor.*

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CHICAGO, SATURDAY, JUNE 6, 1885.

NOTES AND NEWS.

J. T. S.

THE next meeting of the Iowa Unitarian Conference will be held at Sioux City, July 2-5.

REV. C. J. K. JONES, of Louisville, Ky., hopes to spend his coming summer vacation in Europe.

THE new Unitarian building in Boston, goes steadily forward. The walls are now about two-thirds up.

PRESIDENT ELIOT, of Harvard University, will summer at Mt. Desert, and visit Europe in the autumn.

THE Boston Saturday *Gazette* has recently published its four hundredth sermon of Dr. James Freeman Clarke.

CINCINNATI.—Rev. George A. Thayer is to conduct four Sunday afternoon services at Avondale, a suburb of Cincinnati, during the month of June, beginning June 7, at 4:30 o'clock.

THE Michigan Unitarian Conference will hold its next session at Grand Rapids, June 22-25. Rev. Grindall Reynolds, secretary of the American Unitarian Association, and Rev. Minot J. Savage, of Boston, have promised to be present. Mr. Savage will preach the opening sermon.

THE Unitarian Sunday-school Society (our national Sunday-school body) has decided to make itself an incorporated organization. We wonder that it has not done this before. A society so useful as this is, should surely be in a condition to receive bequests; and Unitarians who have money which they wish to use for good purposes surely cannot do

better than remember not this alone, but both our Sunday-school Societies, the National and the Western, in their wills, and also before they have occasion to make their wills.

REV. GEO. WILLIS COOKE, of West Dedham, Mass., author of the two valuable critical works on *Emerson* and *George Eliot*, has a new book nearly ready for the press on *Ruskin, Tennyson and Browning*. It is to be issued by Houghton, Mifflin & Co.

THE Universalists of the east have begun a vigorous push, with good prospect of success, for the opening of Tufts College to women. It is to be hoped that the effect will be good upon Harvard if co-education comes to be so near a neighbor.

AT the Unitarian Anniversaries in Boston, just closed, the West was represented by Rev. David Utter, of Chicago, Rev. Clay MacCauley, of St. Paul, Minn., Rev. Kristofer Janson, of Minneapolis, Minn., and the secretary of the Western Conference.

THE London *Inquirer* says: "The President of Cornell University, Ithaca, N. Y., has invited Rev. H. R. Haweis (of England) to preach two sermons before the University in November next. Mr. Haweis will sail for America at the end of September.

ONE of the addresses made at the late "Congress of Churches" at Hartford, Conn., was that by Rev. James Freeman Clarke on "The Historical Christ as the True Center of Theology." Dr. Clarke, speaking at the Unitarian Festival, about the Congress, said: "It was the first time in the history of the Christian church that orthodox bodies have ever invited heretics to join them on perfect equality—the first time that ever believers in trinity, sacrificial atonement and election ever welcomed to perfect equality Universalist, Unitarian and Swedenborgian."

THE English papers announce that, as the Rev. Dr. James Martineau retires at the close of the present academic year from the position which he has so long held at the head of the Manchester New College, the following appointments have been made: namely, to the office of the principal of the college, the Rev. James Drummond, LL.D.; to that of vice-principal, the Rev. J. Estlin Carpenter, M.A.; to the professorship of philosophy, the Rev. C. B. Upton, M.A.

REV. EDWARD H. HALL's new Sunday-school manual, entitled "Lessons on the Life of St. Paul," published by the Unitarian Sunday school Society, is just out. The same society will issue for next year's use a series of lessons on the Teachings of Jesus, by Rev. Henry G. Spaulding, the society's secretary. These lessons will form a "one topic" series for the next Sunday-school year. They are to be practical and spiritual in their character, setting forth the ethical and religious teachings of the discourses and parables of Jesus. They will be issued in four quarterly numbers, each number containing ten lessons, thus giving forty lessons for the year's work. The price will be low; the first number (ten lessons) will be ready August 1, in ample time for the use of schools that begin their year of work September 1.

PERHAPS no one of our living Unitarian ministers has done so much to refute the too common idea that Unitarianism is only fit for the cultured few, and cannot be made popular with the masses of the people, as Rev. John Page Hopps, of Leicester, England. For several winters past Mr. Hopps has held services for the people in large halls in Leicester, with great success. Places of meeting holding 1,500, 2,000, 2,500, and more people have been filled to overflowing, straight on, not only Sunday after Sunday and month after month, but winter after winter. The series of meetings just closed has lasted six months, and it is estimated that the total attendance during that time foots up more than one hundred thousand.

THE Chicago Women's Unitarian Association held their last monthly meeting for the season at Unity Church, May 28. Letters were read by Mrs. F. S. Heywood, from kindred societies in St. Louis, Cincinnati, Boston, Madison, Denver and Humboldt, Iowa. The following officers were elected for the next year: President, Mrs. David Utter; Vice-Presidents, Mrs. E. Blackman, Mrs. S. C. Ll. Jones, Mrs. E. S. Brown, Mrs. C. P. Woolley; Treasurer, Mrs. J. C. Hilton; Secretary, Mrs. C. G. Thomas. A committee was appointed to prepare topics for the next year's study. The next meeting will be the last Thursday in September. MRS. C. J. THOMAS, Secretary.

THE BOSTON ANNIVERSARIES.

The National Unitarian Anniversaries held last week in Boston, passed off with much spirit and hope, and with not faint touches of even "genuine enthusiasm." The three meetings of the American Unitarian Association, Tuesday morning, afternoon and evening, were all held in Tremont Temple, a commodious, central and excellent place. The new delegate system was entered upon in earnest, and with good success. The same President, Secretary, Assistant Secretary, and Treasurer were elected for the coming year that have served so acceptably the past. The new Director chosen to represent the West was Rev. George A. Thayer, of Cincinnati, Ohio.

The Secretary reported some falling off in the receipts for general missionary work, during the year, owing partly to the hard times and partly to the large sum given by the churches for the New Building Loan Fund. But he confidently predicted that if times improved, as the prospect seemed to be that they would, the receipts for the coming year would run up to the old figures, and more. The principal day addresses of Tuesday were made by Rev. J. F. Moors, Missionary of Southern New England, on his year's experiences; Rev. Augustus Woodbury, of Providence, on "Systems of Money Raising;" Rev. J. T. Sunderland on "Needs and Opportunities of Unitarianism in the West;" Rev. David Utter on "Post-office Mission Work;" Rev. G. L. Chaney, of Atlanta, Georgia, on "Work in the South;" Rev. Charles W. Wendte, of Newport, Rhode Island, on "Publications," and Rev. J. S. Thompson, of Somerville, on "Some Difficulties and How to Overcome Them." The evening addresses were by Governor Robinson,

Rev. Kristofer Janson, Prof. F. G. Peabody and Rev. John Cuckson.

The principal attractions of Wednesday (at least for the present writer) were the Ministerial (Berry street) Conference, from 10 A.M. to 1 P.M., at which Rev. Francis Tiffany, of West Newton, read a brilliant and powerful paper on "The Sensible and Tangible Foundations of Religion," and in the evening, the Anniversary of the Young Men's Christian Union, in the Union building, 18 Boylston street, with addresses and music.

On Thursday the Sunday-school Society had a large meeting in King's Chapel, with addresses by the president, Mr. Horton, and Messrs. Ames, Sunderland and Savage, and in the evening the Unitarian Festival was held in Music Hall, with 700 persons at the tables to partake of the dinner, and with speeches by Rev. Dr. Clarke, Professor Thayer, of the Harvard Law School, Rev. Leonard W. Bacon, of Philadelphia, Edward Everett Hale, Gov. Robinson, and others.

On Friday the Free Religious Association held its anniversary, with a somewhat more interesting programme than usual.

The attendance at the meetings of the week generally was excellent. The weather was perfect.

Some of the morning devotional meetings were particularly interesting.

The beautiful new Unitarian building, rising so rapidly on its well-chosen site, was a constant theme of pleasant remark. It seemed to be the general feeling that the Unitarian Association had reason to congratulate itself on being able to pass under so favorable auspices its sixteenth anniversary.

The Weekly Magazine, of this city, has been transferred to the publishers of the *Fortnightly Index*, an independent journal of liberal education, formerly published simultaneously at Ann Arbor, Mich., and Madison, Wis. The *Fortnightly Index* and *The Weekly Magazine* are incorporated under the name of *The University*, and the office of publication will be at 135 Wabash avenue, Chicago. The responsible editors are Professors Alexander Winchell, LL.D., Chas. K. Adams, LL.D., and William H. Payne, A.M., of the University of Michigan, and Charles H. J. Douglas, of the University of Wisconsin. Mrs. Helen E. Starrett, formerly literary editor of *The Weekly Magazine*, becomes a member of the editorial staff of *The University*, and the greater part of her literary work will hereafter appear in its columns. Many of the former prominent contributors to the *Magazine* will transfer their contributions to the new paper. *The University* already numbers among its contributors celebrated professors from the leading American universities, and is a publication of great dignity and worth. While it has no official connection with any institution of learning, yet being under the control of university professors, it aims to reflect the maturest thought of American scholars upon the vital issues of the day. The book reviews of *The University* will be a specially valuable feature. Friends of *The Weekly Magazine*—and it has many friends and admirers—will be glad to hear of its continued existence under the new name and management.

Announcements.

The Subscription price of UNITY is \$1.50 per annum, payable in advance. Single copies 5 cents.

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CHICAGO CALENDAR.

ALL SOULS CHURCH.

In Oakland Hall, corner Oakwood Boulevard and Ellis ave.

Jenkin Lloyd Jones, minister. Residence, 200 1/2 Thirty-seventh street. Services 10:45 A.M.; Sunday school 9:30 A.M.

Sunday, June 7, the pastor will preach at the usual hour; subject, "Begin at the Sanctuary."

At 3:30 P.M. Sunday, services will be held at the new Rosalie Music Hall, South Park. Mr. Jones' subject will be, "Salvation by Sincerity."

CHURCH OF THE MESSIAH.

Cor. Michigan ave. and Twenty-third st. Minister, Rev. David Utter. Residence, 13 Twenty-second street.

Sunday, June 7, Rev. George Batchelor preaches, exchanging with Mr. Utter.

Our morning service begins exactly at 10:45 A.M., and all who read this notice are requested to ask themselves whether they are among the few who are habitually in their seats at that moment. Sunday-school begins at 12:15 P.M.

Our Sunday-school teachers are urged to attend the Monday Union Teachers' meeting at 135 Wabash avenue.

The Advisory Committee meets on Friday evening, June 5. As this is to be the last meeting until September, a full attendance is requested.

The young people (of all ages between seven and seventy) go to Riverside Saturday for a picnic and stroll in the country. Train leaves depot at Indiana avenue and Sixteenth street at 10 A.M.

UNITY CHURCH.

Cor. Dearborn ave. and Walton place. Minister, Rev. George Batchelor. Residence, 24 Wisconsin st.

Sunday, June 7, Rev. David Utter will preach at 10:45, morning. Sunday-school at 12:10.

THIRD UNITARIAN CHURCH.

Cor. Monroe and Laflin sts. Minister, Rev. James Vila Blake. Residence, 208 1/2 Warren ave.

Sunday, May 31, sermon at 10:45, morning, by the pastor; subject, "Compensations."

Sunday-school concert on Sunday evening, at 7:30 o'clock.

Choir meeting on Monday evening, June 8, at 7:30.

UNION SUNDAY-SCHOOL TEACHERS' MEETING.

At the Channing Club Room, 135 Wabash avenue, Monday noon, June 7, a review lesson. Rev. David Utter, leader.

MISCELLANEOUS.

FLOWER SERVICE.

THE SPECIAL SERVICE FOR FLOWER SUNDAY, arranged by J. V. Blake, in "UNITY FESTIVALS, is also for sale separately at \$2.50 per hundred.

We have copies left on hand of a "SERVICE OF BEAUTY," arranged by T. H. Eddowes, being an order of exercises used in connection with songs from "The Sunny Side." They can be had for 50 cents per hundred, and for schools using the song book mentioned they would prove very useful.

Western Unitarian Sunday School Society;
135 Wabash Ave., Chicago.

THE Secretary of the Western Unitarian Conference recommends to Western churches the adoption of the following Bond of Union. It originated with Rev. Charles G. Ames, of Philadelphia, and has been adopted by his church, the churches of Mr. Dole, of Jamaica Plain, Mass., Mr. Slicer, of Providence, R. I., Mr. Wendte, of Newport, and others.

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UNITY

CHURCH-DOOR PULPIT.

The second year of the "CHURCH-DOOR PULPIT" began April 1. The series of twenty sermons will differ from last year's in two respects. Four numbers will be devoted respectively to

Channing, Parker, Emerson, Martineau,

giving a score or two of what in each writer may be called his "Gospel Passages." If one would learn in short space for what the four great prophets of our Liberal Faith stand, let him read these numbers, and keep them on hand to give a friend.

In three more numbers the subjects

"God," "Miracles," "The Bible,"

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The other thirteen numbers will probably be single sermons from as many preachers,—preachers ranging in their thought from Liberal Orthodoxy to the Society for Ethical Culture; most of them finding a home, therefore, under the Unitarian name. So far as those invited have been heard from and decided on, the list, alphabetically arranged, stands now:

Felix Adler,
C. A. Bartol,
Stopford Brooke,
Phillips Brooks,
John W. Chadwick,
Rowland Connor,
Washington Gladden,
T. W. Higginson,
John C. Learned,
Andrew P. Peabody,
Minot J. Savage,
John Snyder,
S. H. Sonneschein.

The hope is that our churches, west and east, will catch the new church-habit, to regularly and freely furnish forth a table or shelf near the door with such pamphlets, first for home reading and then for lending and mailing, each reader becoming his own missionary society for whatever he finds worthy.

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